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Review.

THE GOSPEL THE WISDOM OF GOD: *A Sermon preached at Salem, Mass. February* 14, 1827, *at the ordination of Rev. John P. Cleaveland as Pastor of the Tabernacle Church: By* WILLIAM B. SPRAGUE, *Pastor of the* 1st *Church in West-Springfield.*

The name of the lamented WORCESTER, who was so lately pastor of the Tabernacle church, would be likely to call forth the talents of a speaker on such an occasion as is mentioned in the title of this sermon; and the near vicinity of the grand rallying point of socinianism, would be sure to awaken all his ardour in defence of the pure soul-humbling doctrines of the gospel.

The speaker chose for his text, 1 Cor. iii. 7: "BUT WE SPEAK THE WISDOM OF GOD."

Wisdom, as a divine attribute, he defines to be, *Omniscience directed by infinite benevolence.* After dwelling a moment on the text, its meaning and connection, he proceeds to illustrate and establish the proposition, that THE GOSPEL IS THE WISDOM OF GOD. This he does first, by showing that "the gospel accomplishes the noblest purposes by the best means;" and secondly, by showing that "it accomplishes many and apparently opposite purposes, by simple and apparently improbable means."

Under the first of these general heads, (the gospel accomplishes the noblest purposes by the best means), the speaker refers in general to the "glory of God and the happiness of the intelligent creation." He supposes that God will be more glorified in the eye of the universe, by the salvation of men through the atonement, than he could have been by their salvation in any other way; that the unconditional forgiveness of sin, through a mere act of divine sovereignty, must, according to all rational views of the divine government, have been derogatory to the character of God; that there was a moral necessity growing out of the nature of his administration, for some public declaration of his views of the evil of sin; that the mediation of Christ illustrates the moral character of God more perfectly, than if the sentence of the law had taken effect in the person of the transgressors; that the scheme of redemption reflects a brighter lustre upon the character of God, than would have resulted from man's retaining his original rectitude; and, on the other hand, that for various reasons which he specifies, the happiness of the whole intelligent creation will be heightened by the grand scheme of redemption.

Under the second general head, (the gospel accomplishes many and apparently opposite purposes, by simple and apparently improbable means), the speaker refers severally to the different parts of the work of man's redemption, as having been accomplished by the death of Christ, and shows among other things which might have seemed improbable, that while the gospel makes provision for the pardon of sin, it has a powerful tendency to awaken and cherish hatred of sin.

But our limits will not admit of our giving an entire analysis of this excellent discourse, or of presenting any thing like the form of the argument. After a number of inferences founded on the doctrine of the text, the sermon closes with the following paragraph:—

"I doubt not, my friends, that, amidst all the grateful circumstances of this occasion, there are many warm and tender recollections pressing upon you; and that with the thanksgivings you send up for the cheering prospects which open before you *this* day, you mingle other sentiments of gratitude for the tokens of divine goodness which have descended upon you in days that are *past*. I cannot forget that I am standing in the place where, for a series of years, stood one of the most able and faithful ministers of New-England; a man who lived pre-eminently for the benefit of his fellow men; and whose name will be associated by generations to come, with all that is great and good in the greatest and best of causes. You have never wept over his grave, for his grave is far away in the wilderness; but his memory you have embalmed, and some of you look forward with joyful hope to a meeting with him in heaven. Of another and more recent ministry which you have been permitted to enjoy, I may not, and need not speak: Enough that its record is in your hearts. But in view both of the past and of the present, suffer me to remind you, that *unto whomsoever much is given, of him shall be much required.* Better perish any where else, than on ground which has been consecrated by the breathings of devotion, and the triumphs of the cross. Better perish in any other circumstances, than with the sounds of salvation vibrating on your ear, and an ocean of mercy rolling at your feet."

"*Polemical and other Miscellanies, consisting of articles originally inserted in the London Eclectic Review,*" &c. *By Robert Hall, M. A. of Leicester, England. Boston, James Loring,* 1827, *pp.* 264, 12*mo.*

A little book bearing this title came to hand a few weeks ago, through favour of the publisher, for which he is entitled to our sincere thanks. The high character of the Eclectic Review is well known; and the articles which are here presented, as copied from its pages, were written by one "whose praise is in all the churches." To think of passing commendation upon the writings of Robert Hall, at this late day, is perfectly idle. It would be like telling our readers that Chalmers is a fine sermonizer, or Campbell a beautiful poet. The volume before us, however, will be read with additional interest, from the fact of its presenting the author in the important attitude of a christian reviewer. Not to say, that as Pædo-Baptists, and citizens of a republic, we cannot adopt *all* the views of the author *as our own;* we are, nevertheless, heartily glad to see this work in an American dress; and we anticipate much pleasure in enriching our columns with occasional extracts from its pages

By the bye—what if we should present at this time some of the thoughts of the writer on the character and influence of the

ENGLISH HIGH CHURCH.

In a review of a work called "Zeal without Innovation," which is presented in the volume before us, he takes occasion to say some very civil things about the establishment; but after all, brings the same charges against the tendency of high church principles and practices, which have so often appeared in our own columns; and to sum up the whole, he says:—

"They [the high church] cannot be vindicated from the charge, of having, by a formal opposition to the gospel, inflamed the irreligious prejudices of the age, obstructed the work they were appointed to promote, and emboldened others, who had none of their scruples or restraints, to outrage piety itself. The dragon has cast from his mouth such a flood of heresy and mischief, that Egypt, in the worst of her plagues, was not covered with more loathsome abominations. Creatures, which we did not suspect to have existed, have come forth from their retreats, some soaring into the regions of impiety on vigorous pinions, others crawling . the earth with a slow and sluggish motio. only to be tracked through the filthy slime of their impurities. We have seen writers of every order, from the Polyphemuses of the North, to the contemptible dwarfs of the Critical Review; men of every party, infidels, churchmen, and dissenters; a motley crew, who have not one thing in common, except their antipathy to religion—join hands and heart on this occasion. A deadly taint of impiety has blended them in one mass, as things the most discordant, while they are *living* substances, will do perfectly well to putrify together."

What a vivid description is here! Who but Hall could have drawn it? It would be a curious question to ascertain how much the nature of this influence has changed by its location in a free government.

Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.

NO. III.

MR. EDITOR—In my last, I considered one of the leading methods of sermonizing, with some of the evils which result from it. There are other methods, and various modifications of the one which has been described. But before entering upon these, I shall take a brief view of the other duties of a clergyman, for the purpose of better ascertaining their relative importance.

II. Parochial duties. Under this head may be enumerated social prayer, exhortation, visiting from house to house, and all other duties, except those which relate more immediately to the Sabbath, or to the weekly lecture.

The importance of this class of duties has been variously estimated. Some have been ready to think that every thing depends on having great sermons. Others have cared less for sermons, but thought every thing of parochial duties. Others, again, have expected their minister to excel in both departments. But the latter have been generally disappointed; and indeed so long as the present estimate of excellence in sermonizing continues, they will not be likely to have their expectations fully answered, except in here and there a case, where a clergyman possesses extraordinary abilities.

Good sermons, *in the best sense of the phrase*, are certainly indispensable. Still, Mr. Editor, I cannot but think that the importance of parochial duties has been generally underrated. Men of almost every description are prone to hear the messages of God for others, instead of themselves; and the preacher, of course, does not tell an individual in plain words *from his desk*, "thou art the man." Preaching to mixed assemblies, he speaks of saints or sinners in general, which naturally leads his hearers to think of them in the same general and abstract manner. Occasionally he refers to individuals within the limits of his parish; every one then casts about himself, and finds a ready application among his neighbours. Or the preacher grows bold, perhaps, and alludes to sinners who are then within hearing of his voice. The hearers, then, if not slumbering, will be looking round the assembly each away from himself. For the most part, nothing like a personal application is seen. No one really perceives himself to be the man who should receive so pointed a message.

The same may be said of public prayer. Every sinner, who listens with the least interest to the various petitions which are offered, makes out his application as he chooses, under the prevailing dictates of self-flattery. There is nothing in ordinary cases but a half stifled conscience, which will at all interfere; and thus the sinner goes on Sabbath after Sabbath, and year after year, perhaps, till he becomes hardened in impenitence and impervious to conviction.

The Christian has in some measure the same deficiency as to self-application. His heart, too, is deceitful; he is prone to hear for his neighbour, and in this way to become lukewarm, formal, and slothful; and when he would listen to edification his attention is often distracted by some inward conflict, or diverted by the variety of objects and circumstances which surround him. He hears almost in vain; and what he thus hears he soon forgets.

But let the preacher go round through his parish, and talk separately, and as far as may be privately, with all those same individuals. Does he then see the same listlessness? By no means. Each one is then constrained to hear and answer for himself. There is no more slumbering—no longer any distraction of thought or diversion of mind from the one object in hand. If the preacher is earnest and faithful and discreet, he is sure to be heard; and if he gets hold of the peculiar case of an individual, he will see the manifestation of feeling. The impenitent and the self-deceived will tremble. The slothful will arouse. Christians will be edified. Conscience will afterwards be greatly quickened in its work of individual application. The preacher, while in the pulpit, will speak more directly to the case of each of his hearers; and each, while listening to a message which is intended for persons just like himself, will remember that this identical message has already become his by private interpretation.

Let the preacher also accompany his parochial visits with social prayer, as often as circumstance will permit; let him pray earnestly, and more or less particularly, for the individuals who are present, and we shall again see similar results. If such visits are often repeated and accompanied by prayer, a congregation will become serious and attentive, and prayer as well as preaching will be attended with visible and definite results. Sinners will tremble and turn to the Lord, and saints will be quickened and edified.

But the man who spends his days almost exclusively in writing and delivering sermons will scarcely possess any of these *peculiar* advantages. His health will be delicate; his sedentary habits and the character of his mental labours, as has been seen, will be liable to break down his elasticity of mind, and diminish his spirituality. And we may now add, that in proportion as these evils come upon him, will the benefits of his *occasional* intercourse with his parishioners be done away. He will naturally expect the greatest results where he applies the most labour. Preaching is his peculiar work; and he will look to God in prayer for a blessing more particularly on this branch of his ministrations. His mind labours almost constantly at this point; and when he gets out of his study, he then needs relaxation, and must have it. He meets his parishioners with a countenance which manifests no solicitude—converses with them about their various employments, and endeavours thus to secure their good wishes and kind feelings. He hopes they will think so well of him as to come to meeting, and receive their due portion of the word of life. He endeavours to exhibit religion in his *general appearance*, in such a winning manner as to render it attractive to all around him. Yet in his private addresses to saints and to sinners, his remarks are apt to be much in the abstract, dry and speculative; too little adapted to the case of individuals; too infrequent, and quite too often neglected, where opportunities present themselves. Now by such a course as this it is easy to see, that his parishioners are not likely to be corrected in their habit of neglecting self-application. His ordinary discourses they soon learn to consider as common property; and as to his occasional earnestness and particularity in the desk, where he seems in reality to have a definite meaning, and to feel the full import of his message—the impressions then received will be afterwards obliterated, when the speaker is met in person. He is then no longer the same man as before. He treats his hearers as any other man would treat them. For one brief hour in the sanctuary, he had indeed manifested strong solicitude for the conversion of sinners, or the spiritual improvement of his flock; but for many an hour afterwards he is seen apparently under the influence of different emotions. *He* appears glad, cheerful and light hearted; why may not *others* assume the *same* appearance. *He* by this time seems to have designed no *individuality while in the desk.* He manifests little in his personal addresses *while out of it;* and why should any of his hearers continue their individual solicitude? Such a preacher will occasionally introduce the subject of religion in his daily intercourse with his hearers; and perhaps he will often do this.—Still, from his peculiar habits and circumstances, he will scarcely be found to press the subject with sufficient earnestness to appear like the same man he was or should have been in the desk. He will want resolution to probe the case of individuals; and his personal addresses of this nature, from their infrequency and superficial character, will seem rather to have been forced from him by the chidings of consicence, than induced by a habitual desire for the glory of God, or a steady and ardent love for souls; and in proportion as the circumstances I have now been mentioning are generally seen and felt, will be the tendency of his occasional private exhortations, to do away what has been effected by the earnestness of his manner in the pulpit. This very earnestness will not be constant. The hearers, habitually deficient in self-application, will be but partially influenced by it. This influence will be counteracted out of the desk, and the subjects of it, thus gradually confirmed in their listlessness and indifference, will receive comparatively but little radical advantage from the dispensation of the gospel. Orthodoxy may flourish in the head; secret infidelity may sleep in quietness; the mouth of reviling may be closed; vice may shrink back into shades of secrecy; and on the whole, there may be much kind feeling, and much of the "general aspect of religiousness," thrown over the whole face of society. But to continue just at this point of influence is fatal. Desirable as such a state of things certainly is, as far as it goes, the influence is not deep and thorough enough to *try men's souls.* As to the great question of cleansing and purifying the heart, it makes no adequate provisions of a practical nature. The precious is not sufficiently separated from the vile. Orthodoxy will still live but in abstract. Infidelity will sleep the sleep of death; vice will still flourish behind the curtain; natural sympathy will pass for religion; and the general external loveliness which is every where seen, may in truth be little else than a covering for dead men's bones and every unhallowed abomination. Something far beyond this is necessary for promoting a revival of pure and undefiled religion. Yes, let the Spirit come down suddenly like a mighty rushing wind amid this imaginary garden of spices, and a far different scene will be disclosed. Weeds and brambles, and thorns and briars, will every where be seen in luxuriant growth; the fig trees will appear to have been withering, the vines to have been languishing, the spices and myrtles to have been deprived of their fragrance, the hedges to have been broken, and the garden laid waste.

ELIHU.

For the Western Recorder.

SINGING SCHOOLS ON SABBATH EVENING.

MR. HASTINGS—I noticed in your paper of April 24th, the observations of "H." respecting singing schools on Sabbath evenings. His views on the subject are doubtless correct; but the impression received would probably be erroneous as to facts. I live in a part of the country where schools have been kept on that evening; and I feel in some degree interested in having matters stated as they really are. One year ago, the Presbytery passed a resolve, *unanimously*, that they highly disapproved of the practice of holding such schools on that evening; and I believe that every member of our Presbytery is of the same opinion still. Another fact is, when it was proposed to hold the singing school on Sabbath evening here, the minister of the place strenuously objected, and desired that some other evening should be taken; for our usual evening meeting would interfere. But when he found that he could not prevail to have the school on another evening, he felt it to be his duty not to oppose any further. Consequently, he so arranged the evening meeting, as to allow some to attend the school a part of the evening, and the conference a part, if they chose to attend both. Another fact is, that the school was principally supported by those who did not belong to the church; so that neither the minister nor the church had the control of the school. Had they had the control, it would have been kept on some other evening, as was before remarked. After the school had commenced on that evening, the minister remarked to the teacher, that he thought it proper only to sing on that evening, and to instruct in the mechanical part of the science on another.

It is a fact, that a few professed Christians have attended the school; and some have attended from a neighbouring society occasionally. It is not recollected that any professors attended *habitually*, except one or two, who were prohibited from attending the religious meeting, and required to attend this. It is a fact, that the minister has several times spoken publicly of the importance of sustaining the music; and when the school commenced, he expressed before the congregation his dissatisfaction at having it held on Sabbath evening. It is true that the minister did once or twice attend the school on that evening, for an hour after the third service; but his object in attending was, not to countenance the practice of meeting at that time; nor did he attend because he had a desire to attend; his object was to produce restraint upon the youth; and had it been in his power, he would have attended regularly, for the same purpose. He has frequently expressed his mind that it was a matter of duty for him or the elders to attend, in order to restrain levity and improper conduct, and to make solemn remarks; but the religious meeting generally prevented.

It has been alledged that professed Christians from the neighbouring society urged, as an apology for their attending, that the minister of this place approved of holding the school on that evening; and this because he once or twice attended, and because he approves of having a school. Had they been constantly among us, their views would have been different. They had no more right to draw that conclusion, than they had to conclude that he attended for the purpose for which he *actually did attend.* But if this "liberty" of his has been "a stumbling flock to them that are weak," he regrets it. Still the minister would feel it to be his duty to exert as salutary an influence as possible on the school, should it ever be kept under similar circumstances; and he deems it the duty of every minister to use his influence to check the evil as much as possible. If he cannot hinder the school from being kept on that evening, he should by all means produce a salutary restraint if possible. He is not bound to proclaim to all around his motives for what he does.

I have made these remarks, not to justify the practice of holding the school on that evening; but because those who are acquainted with the fact, that such a school has been kept here, would probably conclude that the minister and church approved of the practice, which is not true.

L. D.

REMARKS.—Our correspondent seems to suppose that "H." belongs in his vicinity of country. If so, he is mistaken. The practice of holding singing schools on Sabbath evening, where that evening is pretended to be kept holy, is more common than would naturally be anticipated. The practice itself cannot be right, where schools are of the usual stamp; and where one goes into such schools for the purpose of reform, the question should be, whether by his influence he can so change their character and tendency, as to render them like Sunday schools and bible classes, suitable meetings for the improvement of holy time; or whether, by the little change he is able to make, he may not virtually lend his sanction to that which on the whole continues to be radically wrong. And, according to the result of this inquiry, it appears to us, Christians should regulate their conduct.

The following communication presents us with a beautiful picture; and though the present state of society would not admit of its *immediately* becoming an *entire* reality, the time *will come*, when even more than this shall be seen, to the praise of him who shall rule the nations as he is now King of saints:—

MR. HASTINGS—You will agree with me that *improvement* should be the Christian's aim. The works of the Creator are all calculated to produce this effect; and I have often been inclined to inquire why the works of man should not be constructed on a similar principle. For instance, let the landscapes and other figures on room-paper or paper-hangings be made to represent some striking portion of scripture history, with some appropriate passage connected. Let bed-furniture and window curtains be stampt with something similar. Carpets, calicoes, table-cloths, and china, might also be made thus useful. In short, let every article which receives a stamp, be stamped with the impress of truth, instead of that of fiction and of fancy; so that wherever we cast our eye, whether on the work of God or of man, it should light on something having a useful tendency. How very great an assistance might this afford in the instruction of young children!—Representations, which they would early associate with the parental dwelling, and frequently explained, would not soon be effaced from their remembrance. Dr. Doddridge received lasting good impressions from the scripture prints stampt on the crockery tiles around his mother's fireplace; accompanied, as they were, with her frequent explanations.

Christians certainly would willingly sacrifice, (if sacrifice it may be called,) the "lust of the eye," in purchasing articles thus rendered useful, in preference to those which exhibit merely scenes of imagination. Or, if it would render the plan more generally popular, let not only scripture scenes, but other striking incidents and mottos, historical, geographical, or astronomical, but of a useful character, be exhibited. At any rate, let there be "utile cum dulce;" that instead of the many vain thoughts which pass through our minds, in consequence of a frequent sight of fancy flowers and imaginary beings, let the mind have constantly something before it, which may lead to profitable reflections. This I consider the true philosopher's stone, which turns every thing it sees, every thing it touches, into mental treasure.

UTILE.

Worthy of Imitation.—At the anniversary of the Orphan Asylum Society, held in the city-hotel the 17th inst. a little girl, apparently about eight years of age, presented an earthen jar, in which was an aperture for receiving monies, and earnestly requested the ladies to break it and count the money she had collected for little orphans, since the last anniversary. "No sooner said than done;" when out flew sixpences and cents, to the amount of *nine dollars.* Next followed the gentleman who has charge of the Minerva Library, with his annual tribute of cents collected in a similer manner for the use of his directory. On opening his box, *six dollars and fifty cents* were poured into the orphan's treasury.—*N. Y. Obs.*

A Disappointment.—It is *now* said that we shall not have the pleasure of seeing Mrs. Fry and Mrs. Opie in America at present.

Religious Intelligence.

FAMILY OF THE LATE GORDON HALL.

About eight months previous to his decease, this eminent and indefatigable missionary took leave of his wife and two little sons, with whom she was about to embark for America, in the hope of preserving their health, and placing them in the circle of her husband's family friends, where they might be trained up in the nurture and admonition of the Lord, and by the blessing of God, fitted for future usefulness in his service. It was a scene of final separation as to this world. One of the children died on the passage, and the other resides still with its widowed mother in this country. Mrs. H. herself, is a native of England. Just on the eve of her embarkation, Mr. H. addressed a letter on the subject to his friends in this country, which was communicated for publication in the last New-York Observer. The letter is dated Bombay, July, 1825, and is every way worthy of its author:—

To Christian Friends in America.

Beloved in the Lord—With a heart almost overwhelmed, but with a peaceful confidence that we are doing the will of our heavenly Father, I beg leave to introduce to you, and to commend to your fervent prayers and tender sympathies, my earthly all—my beloved wife and two darling boys. Mrs. Hall goes to America, as we judge, to save the lives of our dear children. My heart goes along with these dear objects, though not, I trust, in such a way as to weaken my hands in our great work among the heathen, even while in imagination, affection, and solicitude, I accompany them through the dangers of the deep, to the arms of (as respects Mrs. Hall) *strangers* in a *strange* land. We have a humble, consoling confidence, that this measure is entered upon in the fear of God, and will be followed with his blessing. There is our support.

If my family are graciously preserved to reach America, it is my wish that in the first instance they proceed with all convenient dispatch to my relatives in Tolland, (Mass.) and that, as soon as may be, our boys be placed in some pious, discreet family, where they will be brought up in the fear, nurture, and admonition of the Lord, and where I might hope to make such arrangements for promptly paying those who take care of them a satisfactory compensation, as would not be interrupted even in the event of my death.

As soon as the children can be thus provided for, and a favorable opportunity offers, it is our wish that Mrs. Hall should return with as little expense as practicable. These two dear boys, I hope, have been truly devoted and dedicated to Christ, and to his church; and it is our highest wish concerning them, that they may be brought up in the fear of the Lord, become *his children*, and in due time be fitted for, and in boundless mercy admitted to, the ministry of the gospel among the heathen, where they were born. To this end let me beg your very fervent and unceasing prayers.

My dearly beloved christian friends, whom my dear wife and children may see, and whose kindness she may experience, I would gladly write to each of you; but so short is the time for making all the preparations for this voyage—so overwhelmed are we with cares, and so borne down with trials—that I can hardly get time to scribble this sheet, which I hope my dear friends will accept in the place of individual letters. Again I beg your prayers and sympathies for my dear wife and children, whom I now commit to God, and to you. And oh! pray much for me, a poor sinful worm, that while I am thus for a time, at least, bereaved and afflicted, and while you may be administering to the comfort of my family, I may have grace and strength to abound in the work of the Lord among the heathen, and that here, even *here*, after so long a time, the pleasure of the Lord may soon be made to prosper greatly in our hands. The Spirit of God be with your spirits.

Your affectionate christian brother,
G. HALL.

STATE OF RELIGION IN HUNGARY.

Of the state of religion in Hungary, concerning which so little is said or known, a missionary of the London Continental Society writes as follows:—"What I have to report of the state of things in Hungary, will, I have no doubt, fill every member of the committee with grief and sorrow.—Were you to behold the degeneracy of our holy faith and religion among *three millions* who bear the name of Christians, but who are little better than heathen, either in refined scepticism or gross superstition—I am speaking of the Protestants of that country—you would feel great regret of heart, and an anxious desire, as I do, to have adequate means of improving their most deplorable condition. I cannot help saying, and I propose to publish to the world at large, that while thousands are annually expended for the dissemination of christianity in distant and barbarous countries, the interest which lies immediately before our door, and in the very heart of christendom, is overlooked. Surely those who are Christians in name, have the first and strongest claim upon us. I could only wish that some of the great supporters of the missionary cause could have been present with me on my journey through Hungary, observed all that I saw, and heard the sermons I attended. I have very little doubt that they would powerfully support the continental society, and direct their attention to those nominal Christians, who want the gospel of Christ preached to them."

From the Philadelphian.

THE CHICKASAWS.

The following letter from Mr. T. C. Stuart, addressed to the Corresponding Secretary of the "Missionary Society of the Synod of South-Carolina and Georgia," is published in the Charleston Observer. While the light of the Sun of righteousness is at this moment beaming on five Indian missionary stations, it cannot be, that for the want of a few hundred dollars, the "tottering fabric" at Monroe, should be suffered to fall:—

Monroe, Feb. 15th, 1827.

My dear Brother—Your favour of the 20th of December was received per last mail. The intelligence which it communicates has filled me almost with despair.—I had been waiting for weeks, with longing hopes of receiving a remittance from you, which would relieve me from all my difficulties, and enable me to prosecute my work, without so much perplexing care and anxiety about pecuniary matters. I have soothed my creditors from time to time with the hope that I should be in funds as soon as they could reach me, after the meeting of the Synodical Society. To be informed at this late period that the treasury is empty, when I am so much in need of help, is almost overwhelming. What to do I know not. I am about $700 in arrears, and some of my creditors, I am sure, will not bear with me much longer. I write you now, to say without hesitation, that unless funds can be obtained immediately, we must suspend our operations indefinitely. I shall continue the school until I hear from you again, provided this should not extend beyond the first of May; and if no relief can be afforded, I must dismiss the school.

I wrote about three weeks since. In that communication I barely hinted at my distress, but did not state the amount of my wants. This is indeed greater than I was at that time aware, and the amount due from the Indian funds not so large. Upon the whole, we are in a critical situation, and it is beyond contradiction, that unless our friends arouse from their slumbers, our tottering fabric must fall to the ground.

RAMMOHUN ROY.

Unitarians have boasted much of Rammohun Roy, the Hindoo Unitarian. Since his avowal of Unitarianism, they have dared to be so enthusiastic, as to think it possible that the Hindoos will eventually embrace christianity. It is believed, however, that his character and views are not generally known in this country. If they were, no one would calculate on his advancing the cause of christianity any where. He must become a Christian himself, before he will promote the christian religion. He has no more faith in the gospel than Mahomet had. He does not believe in the scriptures as a revelation from God. He has, however, frequently declared to a gentleman who is now in Boston, "that any man who believes in the whole of the New Testament must either be a knave at heart, or a fool in his head, if he denies the doctrine of atonement by Jesus Christ."

TEMPERANCE.

Progress of Reformation.—The N. H. Repository contains an account of proceedings at Alstead, N. H. against the monster *Intemperance*. The following agreement, after an able preamble, has been signed by gentlemen there, and as yet is confined to professors of religion:—

"We, the undersigned, do therefore *covenant* and *engage* before God and man, that we will not knowingly drink any distilled liquors, unless thought necessary for health, by physicians or friends; that we will not make use of such liquors in our families or elsewhere, for the purpose of treating company; and that we will endeavour generally, by christian counsel, as well as example, to discourage the use of intoxicating drink."

The subscribers do not form a society with officers and meetings. The Rev. Mr. Arnold holds the covenant, and has a right to transmit it to any subscriber he pleases, and he to any other; or three fourths of the subscribers may transfer it at their pleasure. The person holding it may investigate the case of any one, who is tho't to have violated this engagement; or he may request others to do it. The delinquent, being admonished and not returning to the obligation he has assumed, has his name erased. His name too is to be recorded, as unwilling to abstain from intoxicating liquors. The same person who holds the covenant is to record any remarkable instances of reformation or of good effect in this cause.—*Rec. & Tel.*

Ireland.—The London Christian Remembrancer for March, on the authority of highly respectable individuals, states the fact, that a spirit of inquiry has gone forth into various parts of Ireland, and that scarcely a post arrives but it brings intelligence from the north and from the south, from the east and from the west, of Roman Catholics who have come over to the established church. Lord Farnham stated his belief that the conversions which had taken place in the course of a few months, amount to about seven hundred and fifty. A society has been formed in Ireland, for the protection of the converts from the severe persecutions to which they are subjected.

Missionaries from London.—The Directors of the London Missionary Society announced, at the beginning of this year, that funds would be wanting this spring for sending out *thirty* missionaries. Several of them are returning to former fields of labor, others to supply the vacancies made by the ravages of death, or to increase the strength of a station; one only to take a new stand."

Spanish Piety.—In Spain, plays are performed for the benefit of the virgins and saints, and balls are given for the deliverance of souls from purgatory. On an occasion of the above kind, a play-bill was exhibited, couched in the following terms: To the empress of heaven, mother of the eternal world, the leading star of all Spain, the consolation, faithful sentinel and bulwark of all Spaniards, the most holy Mary. For her benefit, and for the increase of her worship, the comedians of Seville will perform a very pleasant comedy, entitled El Legatorio."

Mission to Greece.—A few days since, a gentleman called upon the agent of the American Board in this city, and inquired if donors to the funds were allowed to specify the object to which their money should be applied. On being answered in the affirmative, he handed out $30, which he said was for the support of the *first American missionary to Greece.—N. Y. Obs.*

Western Theological Seminary.—At the last meeting of the Synod of Pittsburgh, a committee was appointed on the subject of the Western Theological Seminary. Agents were also appointed to solicit within the bounds of the several presbyteries, subcriptions to aid in the establishment of the contemplated seminary, in hope that the institution will be located in Alleghany town, by the General Assembly, at their next meeting.—*Pittsburgh Recorder.*

American Education Society.—The receipts of the American Education Society, from January 1st, to April 1st, 1827, amounted to $3120; besides $241 through the Connecticut branch. Within the same period, 10 scholarships of $1000 each have been obtained, and $2596 have been received by beneficiaries, as the fruits of their own earnings in teaching school and other kinds of labour. The appropriations for the quarter amount to $2400.—*ib.*

American Bible Society.—The Treasurer of the American Bible Society acknowledges the receipt, during the month of March, of the following sums:—

For donations,	$1,654 06
For contributions to extinguish the debt on Society's house,	1,765 00
In payment for Bibles and Testaments,	2,001 20
Total,	$5,420 26

New Sunday School Union.—A union designed to embrace the members of the Methodist Episcopal Church was formed in New-York on the 2d inst. In their address the managers say—

"Without even insinuating the *want of soundness*, in the cardinal principles of christianity, in the major part of other christian denominations in our country, or calling in question the purity of their motives, or ardency of their zeal, the managers will not conceal the fact, that they give a decided preference to their own church, firmly believing its doctrines and discipline, and have witnessed with unspeakable joy its surprising progress in so short a time, and its salutary influence on the hearts and lives of so many happy thousands."

A letter from Andover informs that a tract society was organized in the Theological Seminary on the 19th ultimo, embracing a large proportion of the students. Calvin E. Stone, President; Henry Axtell, Secretary; James Anderson, Treasurer.

The Sabbath.—The Medical Convention of Middlesex county, Conn. have lately adopted the following resolution:—"Whereas the members of this society feel the importance of a strict observance of the Sabbath and attendance on public worship, and regret that they are so often and so unnecessarily interrupted: Therefore, resolved unanimously, that we do not consider it our duty to visit patients on the Sabbath, unless satisfied that the case is urgent."

Sin & Death.—On *Sabbath*, March 25th, the following solemn event occurred in Enosburgh, Vt. The eldest son of Mr. Anthony Bessy sent his two younger brothers to a neighbour's to get his father's rifle for him, that he might shoot at a mark. They obtained the rifle; and the youngest, aged nine years, discharged it. A ball passed through the body of the elder lad, aged 11, and he expired in about 20 hours after. On that Sabbath, there were three meetings for preaching near Mr. B.'s house. But *he* was visiting, and we have seen how his children were employed. We have seen, too, how *God* met them in his anger, and vexed them in his sore displeasure.

Episcopal Church in Connecticut.—In Connecticut [within the last three years] three new churches have been consecrated. The number of parishes is seventy-four, of communicants four thousand two hundred and twenty-three. There have been eleven hundred and fifty-six persons confirmed. The present number of clergymen is 54. Three have died, six have removed from the diocese, and four have removed into it. Fourteen persons have been admitted deacons, and thirteen priests.—*Ch. Reg.*

Arrest of Lieut. Percival.—We learn, says the Observer, that Lieut. Percival, who commanded the United States schooner Dolphin, at the Sandwich islands, and whose conduct was so offensive to the missionaries, arrived at this port on Saturday last, as first lieutenant of the frigate United States, (Commodore Hull), and was arrested before landing, by writs of individuals, for grievances unconnected with the ontrage upon the missionaries. For want of bail, he was committed to prison.

Catholics in New-York.—We learn that Christ's church in Ann-street, has been purchased by the Roman Catholics, at an expense of $19,200, making the *fourth* Roman Catholic church in this city.—*Obs.*

The yearly meeting of Friends in Philadelphia have appropriated $3000 to defray the expence of sending free people of colour from North-Carolina, to Liberia or Hayti, as they may prefer.

Revivals.

"There is a cloud of spiritual blessings now hanging over our country from Maine to Georgia; and all that is necessary to bring it down is, that Christians should fervently pray." This, as we learn from the Columbian Star, was the remark of one who lately attended a prayer-meeting in the city of Washington, where there has been, and perhaps still is, a precious revival of religion. There is much truth in this remark; and yet perhaps it requires some degree of illustration.

As to spiritual blessings hanging over our country, the signs of the times are truly wonderful. We know not that more general and extensive indications of this nature were ever before witnessed in this hemisphere. The Lord is certainly showing us that the heavens are full of blessings; and that he is willing to scatter them in profusion throughout our borders. In some few places they are seen to descend in great copiousness; in others, they fall in gentle refreshing showers; and in others still, they are like dew-drops in the midst of a desert. But in some manner or other, they seem to descend in every portion of the country, as preludes of an "abundance of rain."

These indications ought not to be misunderstood. The Lord is thus scattering his blessings directly before our eyes, to increase our desire for them; and to induce us so to ask, as that we may receive. And he is doing more than this. He is showing every where, that he is emphatically *a prayer-hearing God*—a God who *fulfils all his promises*, and whose promises themselves are but the overflowings of infinite goodness. And while he answers the earnest petitions of those who *truly trust* in him, he does it with a munificence and tenderness which leads them to blush at the very scantiness of their petitions, and to look with astonishment at the infinite majesty and amazing condescension of the Giver.

These are circumstances of great encouragement. But can it be so generally said that "Christians fervently pray?" Are they with one heart and one mind, supplicating the God of heaven for the descent of these spiritual blessings? Ah, here is the difficulty. *Mountains* of unbelief may flow down at His presence; but there are more than mountains here.—Christians who faintly desire these blessings, are, for the most part, *not ready to receive them*. Some seem to fear that the bursting of the cloud may destroy the vineyard with a second deluge; others, that the lightning of its influences will burn up every thing in a general conflagration. Others seem to apprehend that a tempest of hail is gathering, which shall beat down and destroy every flourishing plant of orthodoxy; and others still, that only smoke from human kindling is to be seen in the atmosphere, which threatens to suffocate every living thing.

On the other hand, there are many who see no danger of any kind, and are quite at ease—many who have become too confident of their own wisdom and strength. There are some whose zeal degenerates into rashness—some who seem unwittingly to be rude imitators—some few who seem to see enemies in the person of their friends; and, worst of all, there are many who having witnessed a revival for a little season, are now satisfying themselves, and saying that it is enough.

Where, then, shall we find those who have an ardent zeal, which is according to knowledge and tempered with christian meekness—a discrimination which confounds not wood, and hay, and stubble, with things of substantial worth—a sagacity and penetration which no slanderous reports, or flying falshoods, or unintentional misrepresentations, can bewilder or mislead; who have that belief in the promises of God which is not to be shaken by dubious appearances, or discouraged by frowns or flatteries, or compliments or revilings; who are still glowing with holy jealousy for the cause of their divine Master, burning with love for souls, and abasing themselves in the very dust of humility! If there is but a little band of these, let them *pray* and *labour*, for they shall prevail. Let them ask largely, and blessings shall descend in abundance. Let them not fear when men rise up against them; for one of them shall chase a thousand, and two put ten thousand to flight.

Bennington, Vt.—A letter from the Rev. D. A. Clark, of Bennington, to the editors of the Recorder & Telegraph, says—"We propounded rising of sixty as candidates for our communion, on the first Sabbath in March, and received nearly that number. It was a very interesting day, that will not be forgotten, I trust, when these heavens shall have passed away with a great noise. The sanctuary was thronged with deeply interested spectators, who, as is our usual custom, remained in the house till the supper was administered."

Fairfield, N. J.—A very interesting work of grace has, for some time past, been in progress at Fairfield, N. J. in the presbyterian church. A letter from the pastor to a friend in this city, has been put into our hands, from which we make the following extract:—

"A more serious attention to religion became visible last November. Prayer-meetings were multiplied and crowded; and even the boys of their own accord began a prayer-meeting. They have now two prayer-meetings weekly, one at Fairton, and another at Cedarville; and conduct them with as much good order and solemnity as the adult people do. Several of the praying children, from 13 years of age to 19, are now members of our church, and as we trust plants of righteousness flourishing in the courts of the Lord. A much larger number than any since my residence here were last week added to our church. Fifty-one of them were propounded, (a large proportion of them young people); and so far as I yet learn, all came forward and were admitted in our usual form; and last Sabbath sat down with us at the Lord's table. "Bless the Lord, O my soul, and forget not all his benefits." A considerable number are yet anxiously inquiring the way to Zion. May the Lord long continue the operations of his Spirit, and extend them through the earth."—*Philadelphian.*

Trenton, N. J.—For several weeks past, says the Trenton True American, a considerable religious excitement has prevailed in this city, the effect of which has been the admission of 27 persons to church membership.

Philadelphia.—We learn from several sources, (says the last New-York Observer), that the present is a season of peculiar interest in Rev. Dr. Skinner's church, Philadelphia, and partially so in one or two others.

Boston—Baptists.—Last Lord's day, (says a late number of the Christian Watchman), between the hours of one and two o'clock, P. M., thirty persons, eight of whom were heads of families, were publicly baptised, on a credible profession of their faith in the Lord Jesus, by the Rev. Mr. Sharp, pastor of the 3d Baptist church in this city.

Origin of a Revival.—The Baptist Register contains a letter from Elder Capron, of Solon, which speaks thus of the revival with which that place has been recently refreshed:—

"On the first day of January, 1826, as a fond mother sat in her house with her prattling babes, she took up a tract, entitled, "Quench not the Spirit." As her eye caught the title, her attention was arrested; she perused the blessed page; the Lord directed an arrow to her heart; she began to cry for mercy! The effect was electric through the neighbourhood. The work spread from house to house; meetings became frequent and crowded; and notwithstanding there has in some instances been the appearance of the whirlwind, yet we are sensible that God has been in the midst of us; and many have been made the happy subjects of redeeming grace. Fifty-three have been added to the church by baptism, upon profession of their faith in Christ."

A Mistake corrected.—The name *Geneva*, which appeared in the late list of revivals prepared for the Recorder & Telegraph, and copied into our columns, should have given place to that of *Genoa*.

WESTERN RECORDER.

UTICA: TUESDAY, MAY 8, 1827.

Religious Anniversaries in Utica.—Last week, pursuant to notice previously given, the anniversary meetings of the Oneida Bible Society, the Western Education Society, the Utica Tract Society, and the Western Domestic Missionary Society, were held in this village. The general bustle of moving, which is always seen here during the first week in May, occupied the attention of many whose presence would have been desirable. The proceedings of the meetings have not yet been communicated; nor was it in our power to be present at all of them. The Tract Society and Domestic Missionary Society, however, were attended with special interest.

The report which was read at the meeting of the Tract Society presented great encouragement for perseverance in the cause. This branch society, formed only one year ago, now numbers sixty flourishing auxiliaries; and its funds, which at first were little more than nominal, have increased more than four hundred dollars. The work of distribution has also been greatly extended, and several hopeful instances of conversion, and the commencement of one precious revival, have been already witnessed as the result. Resolutions were passed, accompanied by addresses from the neighbouring clergy, which presented the object of tract distribution in a very striking point of light, and showed clearly that every one who regards the worth of souls should become personally engaged in the work.

The report of the Western Domestic Missionary Society contained, among other things, a mass of statistical information, disclosing such wastes of Zion in the midst of us, as we could not have believed had existed in such a privileged land as this. Thirty missionaries have already been located; and so far as the ground occupied by this society has been explored during the eight months of the society's existence, it is ascertained that thirty more missionaries are wanted, to give only that measure of supply which is at present contemplated. Eventually, many more will be wanted on the same ground; and a portion of the society's field of labour still remains unexplored.

Several animated addresses were delivered on the occasion, some of which we may perhaps be permitted, ere long, to lay before our readers.

How should Inquirers be treated?—A discussion has been carried on through the medium of the Philadelphian for a few weeks past, respecting the proper method of treating inquiring sinners, which brings to our recollection an anecdote or two, that may be deemed somewhat in point.

An elder of the church in ———, was one day walking out with an elder from one of the neighbouring churches, when he was accosted by an individual in distress, with the inquiry—"What shall I do to be saved?" The one who was accosted had himself, in former days, been brought *gradually* into the light of *christian evidence*, through a long course of distress, conviction and rebellion of spirit; and like many others no less pious than himself, had insensibly acquired the habit of drawing his directions to awakened sinners immediately from his own chapter of experience, rather than from any thing contained in the word of God. The inquirer was under pungent conviction, but was evidently unsubdued, going onward in his own strength, seeking *safety* by *climbing up some other way* than that only one which is set forth in the gospel. The elder pitied him; and recollecting how he himself had once been exactly in the same condition, told the young man, without further reflection, to keep on seeking as he had begun, to let nothing turn him aside, to persevere, &c. The two elders walked on, when the one who had till now been silent, asked the other whether he thought the young man had repented. "By no means," said the other.—"Where then," rejoined the interrogator, "do you think the young man will go to, if he follows

your directions?" There was but one way of answering such a question.

Another individual, who was but partially exercised, and had never seen his lost condition, went to a certain preacher, who was not sufficiently aware of the great diversity of manner in which the Spirit operates on different persons —when he received in substance the following reply to his inquiries:—

"Perhaps your heart is already changed, sir. I suspect that some years hence you will date your hope back beyond this period. Keep on in the use of means, and you will get right after a while, I think, sir." This was said doubtless on a mere hasty review of the way in which he himself had been led; but the inquirer was thunder-struck. He well *knew* that there was no perceivable change in him *for the better*. He said to himself, if *ministers* give me *false directions*, what *will become of me!* Conviction took deep hold of his heart for the first time; he saw that no human helper could avail; and going directly to the Saviour, in the capacity of a poor condemned prodigal, he found pardon and peace in believing—not by following the preacher's directions, but by casting them away from him.

No Mistake.—We learn by a western friend, that some of the adherents of the High Church Episcopal are presuming to say, that no Episcopalian ever could have written the articles which we lately copied from the Vermont Episcopal Register. We would just mention for the benefit of such persons, or rather for their *more thorough conviction*, that the Episcopal Register is published monthly, in Middlebury, Vermont; that we copied the two articles in question, without the slightest alteration, from the first and second numbers of the second volume of that work; and that the work throughout is highly evangelical. The High Church and the Evangelical are separated *in reality* by a broad line of distinction; and it is preposterous in the extreme to think of disguising the fact.

While we think of it, the quotation from Robert Hall, which appears in the second column on our first page to-day, is directly in point.

Review of Rev. Dr. Channing's Discourse.—Our readers will recollect that some notice was taken of this discourse a short time since, by one of our own correspondents. We learn by the Recorder and Telegraph, that a pamphlet has just been issued on the subject of this discourse, which embraces the following leading topics, and is, as we presume, from the pen of Rev. Mr. Wisner:—

I. The temper manifested in the discourse is exceedingly to be regretted, as one which by no means adorns the doctrine of God our Saviour, and is especially to be deprecated in ministers of the gospel.

II. The mode of reasoning employed in the discourse, as respects both the "support of the truth of" unitarian "views," and the showing of "the superior tendency" of unitarianism, "to form an elevated religious character," is objectionable.

III. The discourse contains several instances of misrepresentation.

IV. Without entering upon the discussion of the main question, which of the two systems is of superior tendency to form an elevated religious character, we may notice some of the instances of inconclusive reasoning found in this discourse.

V. This disourse, in connexion with other publications, furnishes decisive evidence of the continued progress of unitarianism in this country, in departing from the faith of the fathers of New-England.

VI. Most of the reasonings employed by the author of this discourse, in favour of his own sentiments and against trinitarianism, might with equal propriety, be employed by a Deist of the class which acknowledges a future state, in favour of his own sentiments, and against the doctrines of evangelical christianity.

VII. This discourse is of great value as a developement of unitarianism. Under this head are the following particulars: 1. Its spirit is the very reverse of the meekness, in which those set for the defence of the gospel are directed to instruct the opposers of the truth. 2. Unitarianism, if we may trust to the developement made in this discourse, rests in no inconsiderable degree, for support, upon misrepresentations of the sentiments of Trinitarians. 3. Unitarianism, as developed in this discourse, approaches in point of doctrine, very near to the more sober kind of Deism.

Antiquities of Herculaneum and Pompeii.—An extract from one of Mr. Carter's letters on this subject is found on our last page. These antiquities are shedding an important light on sacred as well as profane history, and they strike us with all the interest of first discoveries.

In another letter, Mr. C. observes—"There is no room for doubting the antiquity of these specimens of the arts. Here they are, just as they were taken from a bed of lava, in which they lay embalmed for some two thousand years. The mind reposes on them with confidence, as a connecting link between the ancient and modern world.

"The librarian showed us copies of a number of the manuscripts recovered from the ruins.—Infinite pains have been taken to make out these fragments. All the words and letters clearly distinguishable are in black, and the hiatuses, supplied by conjectures and analogies, in red ink. In a neighbouring room, we saw the scholars patiently at work, in unrolling the black parchment, burnt to a cinder. It is the most tedious process imaginable, requiring unceasing care, and the utmost delicacy of manipulation. A breath is sufficient to disturb the gossamer folds. The operation is performed by a screw, communicating a gentle equable motion, and the back of the paper is secured by paper and gum-arabic, as fast as it is unrolled. Several large cases of manuscripts are yet to undergo the process, and no one can say what new treasures may be added to those already discovered."

Award of Premiums.—The American Tract Society has awarded the premium of fifty dollars for the best written tract on the "Ruinous Consequences of Gambling," to the Rev. Timothy Flint, recently of Alabama, Louisiana, and now of Cincinnati, Ohio. The tract is soon to be stereotyped.

The Worcester prize at Williams College has been awarded to Rev. Judah Ely, of Buffalo, N.Y., for the best essay on intemperance. It appears in the Recorder & Telegraph.

Juvenile Psalmody.—This little work has just issued from the press, and is ready for distribution, at the Sunday School Depository, and the bookstores of this village. It contains the rudiments of psalmody simplified to suit the capacities of children—ten tunes in treble and base, and forty psalms and hymns, or portions of the same, which are suitable to be sung in Sunday schools or on other occasions. The work is so arranged as to be used as a first book for children and youth generally, who wish to commence the study of psalmody. Price 1*s.* single—$10 per hundred.

Colleges.—It appears from the annual report of the Regents of the University to the Legislature, that Columbia college has 127 students—Union college, 183—Hamilton college, 90—Geneva college, 37.

Receipts of the A. H. M. Society.—The Treasurer of this Society acknowledges the receipt of $1271 76, between March 30th and April 24th, 1827.

Political.

FOREIGN.

London papers to the 24th March have been received by an arrival at New-York from Liverpool; but they contain little news of importance.

Lord Liverpool had so far recovered as to be able to sit up and walk; but his restoration to speech is not so rapid. It was said that an illustrious personage had written to Lady Liverpool, informing her, that, out of respect and regard to her husband, no prime minister would be named till after Easter.

Reports of Mr. Canning's resignation gain ground in the best informed circles. The John Bull (newspaper) is quite crusty at the extent to which the liberal views of government have been carried.

An animated discussion took place in the House of Commons, on the 12th March, on the propriety of abolishing corporal punishment in the British army. Mr. Hume said, in Wirtemberg corporal punishment had been suppressed by the present king. The soldier was corrected by confinement, and sending to the depot. Corporal punishment in the American army had been suppressed for twelve years, although they continued the system in their navy. In spite of this cessation of corporal punishment, the American army had gallantly competed with our best troops in the late war. He (Mr. Hume) would assert that not one in a hundred of the soldiers flogged ever afterwards recovered their previous character. On another occasion Mr. H. said:—There appeared to be a complete dissolution of government business; he supposed they were waiting for some new minister to tell them what they were to do.

Accounts from Madrid of the 11th of March state, that 3000 of the Portuguese insurgents had retreated into Spain; but they were not allowed to pass the frontiers, till after they had laid down their arms in the Portuguese territory. The arms were ordered to be given up to the Portuguese authorities, on their giving a receipt for the same.

Fresh troops were leaving England for Portugal.

The Edinburgh Observer states, that on Friday the 9th of March, so completely were the roads blocked up with snow, that only six carriers from the country were in the market in the High-street, the next morning. The particulars are given of the loss of a man and wife, and six other persons, who perished in the storm.

Eight persons were killed, and twelve others severely wounded, on the Rhone, in France, the 4th of March, by the bursting of the boiler of a steam-boat. The concussion was so violent as to separate the vessel in two parts, and the explosion was heard to a great distance.

The Dublin papers furnish numerous accounts of the riots and disturbances at the churches where the converts of protestantism were reading their recantations of the catholic faith. About 60, in the various counties, had conformed to the established church; and among them the Rev. Mr. Murphy, of New-Ross, with his father, three brothers and two sisters.

Greece.—The information concerning Greece is of considerable interest. Lord Cochrane at last sailed for Greece from St. Tropez, in the beginning of March, in the brig Unicorn; the purchase, fitting out, and arming of which cost 260,000 francs, or about $50,000. He was furnished besides with 355,000 francs to pay the crew and troops under his command; it being thought necessary, for the preservation of harmony, that he should be able to maintain his crews. The appearance of the Unicorn at sea had excited the greatest terror in the agent of the Pacha of Egypt at Leghorn, M. Rosetti, who suddenly lowered all the sails of his vessel, though he was ready to depart.

The London Courier of the 17th states, that the Greeks have repossessed themselves of the ruins of Missolonghi.

The same paper states, that it is no longer doubted, that important negociations have been commenced at Constantinople, for the pacification of Greece.

The Austrian Observer of the 12th of March, has news from Constantinople of 24th February, which states the arrival of M. de Ribeaupierre on the 11th. The remainder of this very laconic article is taken up with the account of the defeat by Redschid Pacha of a corps of 6,000 Greeks, who were going to relieve Athens. The Greeks are said to have lost 1,200 men, and to have had six of their captains made prisoners.

Mr. Gordon is said, in letters of a late date, to be at the head of 5000 men, better appointed and better disciplined than any that have yet taken the field in the cause of Greek liberty; and the chiefs are represented as only waiting the arrival of Lord Cochrane, who was hourly expected, to commence active exertions. The Neapolitan Gen. Church (an Englishman), and Mr. Lambton, late member of the British parliament for Durham, have sailed from Naples to join the Greeks.

A letter from Smyrna says—"The Americans who bro't the Helas from New-York to Greece, had agreed, on leaving New-York, to remain on board the frigate for two months, at the expiration of which they were to be at liberty to remain on board of the Helas, in the Greek service, or to quit her, receiving in the latter case, three months pay. Their passage was 58 days, instead of 23, as formerly stated. All the seamen, on arriving at Napoli, requested their discharge & pay. They wrote to Mr. Contostavlos, who answered them very ingenuously, by saying that the Greek government was poor, whereas the American government was rich, and would not refuse to indemnify them. The Phillellences of their country, he said, would consider themselves too happy in having such an opportunity of affording a fresh proof of the interest they took in the affairs of Greece. Necessity obliged the American seamen to content themselves with such plausible reasons, as also to hasten their departure; the Greeks having, it is said, refused to victual them any longer. Some of them are on board the American corvette Ontario, but the greater part of them have returned to New-York."

Printing in France.—There were printed in France, in the year 1814, near the close of Bonaparte's reign, exclusive of official papers, and daily journals, 18,451,713 sheets; and in the year 1825, 128,010,483 sheets, or about seven times the amount at the former period.

From Carthagena.—Capt. Shipman, of the Athenian, who left Carthagena on the 4th ult. informs that the country was considered in rather an unsettled state. The British residents had sent a requisition to the Admiral at Jamaica, for a vessel of war to be sent down for the protection of their property. The apprehensions arose more immediately from the troops being some time without pay, and the expectation that they would soon be without rations, than from the dissensions existing among the chiefs.

Accounts had been received of the late events in Peru. The principal officers of the Colombian army in that country, who declared against Bolivar, had been sent prisoners to Bogota.

Extract of a letter from Laguira, dated April 2, 1827:—"Mr. F——— was imprisoned to-day by order of Bolivar. I have just been to see him; his situation is really shocking—the room in which he is confined is not larger than one of the smallest cells in your new state-prison."

Extract of a letter dated Carthagena, March 31:—"Our market is in a perfect state of stagnation. Every one seems at a loss as to what may take place. It is known that Bolivar and Santander are now decided opponents. We will not recommend the shipment of any thing, nor do we wish to see property introduced here.—We give no quotations, because it is impossible to fix a value, or to know whether we may not all in a month hence have to leave the country."

The editor of the National Gazette says:—"We have from Carracas a Spanish handbill, dated the 2d inst. under the head of White Flag, and signed "One of Many," in which the adoption of the Bolivian constitution given to Peru, is strenuously recommended, as the only refuge of Colombia from political shipwreck."

DOMESTIC.

New-York Market.—The last New-York price current says, that flour had been dull during the week. Considerable supplies from the North-river and the southern ports had been received; and the near approach of receipts from the western canal appeared to suspend any extensive operations in the article. The price of flour is stated at $5 to $5 25 per barrel. A fair supply of the different descriptions of grain has been received from the interior, and prices had generally declined. Northern wheat is quoted at 90 to 96 cents, and western at $1 to $1 03, per bushel. Rye, 70 cts. corn 54 to 55 cts. oats 38 to 40 cts. barley uncertain.

British vessels from the West Indies almost daily arrive, and are ordered away from one or other of our ports, pursuant to the President's proclamation. They are permitted to land their passengers, and to take in provisions and water.

We take great pleasure in announcing the recent appointment of David E. Evans, Esq. of Batavia, local agent for the Holland Land Company, in the place of Mr. Otto, whose declining health renders it necessary for him to retire. It is understood that Mr. Evans is invested with greater discretionary powers than his predecessor. His intimate acquaintance with the concerns of the company, will enable him to exercise a sound discretion in the practical discharge of his duties, whatever may be his powers—in which, if nothing else, the settlers will be the gainers.—*Buffalo Jour.*

Boyd & M'Culloch's Spa.—Hundreds continue daily to partake and experience the beneficial effects of the mineral water, discovered by Messrs. Boyd & M'Culloch, on their premises in this city. All who taste it, pronounce it to be equal to the far famed waters of Saratoga, and it is confidently believed that the day is not far distant when visitors from abroad will come to the city, to be benefitted by this fountain of health. A plentiful supply of the water is had, and what is a desideratum to invalids not blessed witn a superabundance of cash, cheap accommodations may be had in the city. This fact, of itself, is of great importance. It will be recollected that this valuable discovery was made by the proprietors of the concern, when boring to procure a supply of water for their extensive brewery. After penetrating a slate rock to the depth of *five hundred feet*, this vein of mineral water was struck by the chissel. It now rises to the surface.—*Albany D. Adv.*

The Welland canal, in Canada, progresses slowly. It is said the estimates of the cost have successively risen from £3000 to £800,000, through intermediate sums; that the best route was not chosen, and that several years will be required to complete the work.

Jacob Smith, a revolutionary pensioner, lately visited Boston to receive his pension, and was robbed of all by a fellow lodger, except what he laid out for a bible. The Boston Patriot states that the poor old soldier was obliged to apply to the bookseller of whom he purchased his bible, to take it back and give him his money to enable him to subsist.

The Rocky Mountains.—Gen. Ashley's expedition has proved that the Rocky mountains may be passed without any serious inconvenience or exposure, even in large parties. He left St. Louis in March, and returned in September, after having gone 150 miles down a river on the other side, to the Great lake. He was 70 days on his way home, and his horses and mules were in excellent order. Waggons could go the whole distance; and grass, buffalo, and other food for man and beast, were abundant. Subsistence might have been obtained every day for 1000 men; and often for 10,000. The Great lake is about 100 miles long, 60 or 80 wide, and salter than the ocean. The route is by the north branch of the Platte, and the course of the Buenaventura.

Newspapers in the U. States.—There were but seven papers published in the United States in 1750; in 1810, there were 359, (including 25 published daily), which circulated 22,200,000 copies in a year. In 1823 they had increased to the number of 598. The number of copies circulated in the year by these journals, it is calculated, exceeds 30,000,000. The whole of continental Europe, containing one hundred and sixty millions of inhabitants, does not support half the number of journals that exist in the United States.

Intemperance.—"One fact is worth a thousand speculations." It is on this principle, that a correspondent of the National Philanthropist recommends, that well-attested facts, showing the evils of intemperate drinking, be collected and published. Such facts undoubtedly exist; and one way in which the writer proposes to illustrate his theory is, to prove that the labourer can do more work, and with greater pleasure, without ardent spirits than with them. He recommends that 50 or 100 dollars be offered in each county, to the farmer who will gather the largest crop, without the use of ardent spirits by himself or his workmen.

Cure for Drunkenness.—In our paper of Jan. 17, we published a recipe said to be a cure for intemperance. Immediately afterwards a person, who has long been notoriously intemperate, placed himself under the care of Doctors Green and Haywood, of this town, for a trial of the prescription. It was administered according to the directions, and we are happy to say, with complete success. The patient has not drunk any spirits but once since, and then he had only time to walk from the bar of the tavern to the door, before it vomited him. He has now no inclination to taste ardent spirits, and is an entirely altered man, both in habits and appearance. We hope this successful result may induce others to try the experiment.—*Worcester paper.*

A Short Road to the Bar.—We have heard of patent methods of learning a foreign language in a month, arithmetic in a fortnight, grammar in a week, and to write a good hand in a few hours; but Alexander Smyth, of apocalyptic memory—better known, perhaps, for his exploits during the last war, on the Niagara frontier—offers, at his residence, Wythe court-house, Virginia, to qualify students for *lawyers* at almost as rapid a rate. Hear him:—

"Six months of diligent application, *under the instruction of the subscriber*, will probably qualify the student to obtain a license. A gentleman from Mississippi, (who did not confine himself to the study of the law only), passed an examination in five months and a week. A gentleman from Pennsylvania, (who lost no time), passed an examination in 3 months and a week. Gentlemen from the low country and the south may become lawyers, while they withdraw to pure air, excellent water, and a cool climate, during the sickly season."

Statistics.—A patriotic friend called upon us yesterday in a state of no little alarm at a discovery of celibacy which he fears augurs sadly for the safety of the country, and accounts for the *logocratic* course of the last Congress. The House of Representatives, it seems, consisting of 216 members, has *eighty-seven* bachelors and *twenty-four* widowers, making a majority of the whole. In the Senate, the majority is more fearful, no less than *two-thirds* of the 48 members being widowers or bachelors. In the House of Representatives there are 187 lawyers, 29 physicians, 4 clergymen, 28 farmers, and but 5 merchants.—*N. Y. Times.*

CONCERT.

A Concert of Sacred Music will be performed in the congregational meeting-house, Hampton village, Westmoreland, on the 27th of May inst. by the singers under the instruction of Mr. Nathan Morgan, assisted by a few gentlemen amateurs, of Andover Society and elsewhere. An address by Rev. Abijah Crane may be expected. The exercises to commence at 2 o'clock, P. M. *Hampton, May 5th*, 1827.

DEATHS.

In this village, on the 2d inst. a child of Mr. David Wynkoop, aged 3 years. On the 3d inst. Mrs. *Susan Wright*, aged 65. On the 5th inst. Mr. *Patrick Vaughan*, aged 28.

In New-Hartford, on the 4th inst. of apoplexy in the brain, Miss *Cornelia Sherrill*, only daughter of Mr. Lewis Sherrill, aged 16.—[Particulars next week.]

In Deerfield, on the 2d instant, Mr. *Patrick Grace*, aged 34.

In New-York, on the 29th ult. the Hon. Rufus King, aged 72. He was one of our oldest and most distinguished statesmen; and "in his meridian, was numbered among the brightest stars in the galaxy of his country's glory."

In Philadelphia, on the 29th ult. Chief Justice *Tilghman*, in the 71st year of his age.

At Easton, Pa. on the 4th inst. in the 64th year of his age, *Samuel Sitgreaves*, Esq. an eminent member of the bar, and formerly a distinguished member of Congress.

At Scituate, Mass. Mr. *James Barrell*, in the 100th year of his age. He was at West Point, when Arnold deserted his country, in the same company with two of his sons.

In Cheshire, on the 24th ult. Gen. *Andrew Hull*, marshal of the district of Connecticut, aged 69.

In Hawley, Mass. Mr. *Josiah Hunt*, aged 99. He was born in Braintree. He made a public profession of his faith in Christ at the age of 88, and while he retained his mental powers, which he did until about three years before his death, he was uniformly steady in his hope.

In the alms-house, in Elliot, Me. *Molly Miles*, aged 107 years and 10 months; she was born at Kittery Point, in May, 1719. She retained the faculties of her mind to the last, walked perfectly erect, with a firm step, and had not a wrinkle on her face, and could distinctly see to read her bible without glasses; she walked to Kittery Point a year ago last summer, at a distance of twelve miles in one day, and then did not complain much of fatigue. It is a remarkable fact, that within two years, three persons of the twelve in the almshouse at Elliot, were over 100 years old.

In Plaistow, N. H. Major *Ezekiel Gile*, aged 85. He served under Gen. Abercrombie in 1755; at Ticonderoga, and at the capture of Burgoyne.

Children's Friend,

Published at Albany, by the New-York State Branch of the American Tract Society.

THE postage on this publication is now reduced to 3-4 of a cent under 100 miles—1 1-4 cents over 100 miles.

TERMS.

1. A No. containing 32 pages 32mo. will be published monthly.

2. From 1 to 5 copies, 37 1-2 cents a year: From 5 to 20 do. 30 cts. a year: From 20 copies upwards, 25 cents a year; payable in advance. If not paid in advance, the price will be—From 1 to 5 copies, 50 cts. a year: From 5 to 20 do. 37 1-2 cts. a year: From 20 copies upwards, 30 cts. a year.

New-York Tract Magazine,

Published by the same, and containing 12 pages 12mo. in each monthly No. on the same terms as the Children's Friend.

Orders to be addressed to Ebenezer Watson, *the Corresponding Secretary.*

Albany, April 20, 1827.

☞ Publishers of newspapers throughout the state are requested to give the above advertisement a few insertions gratis, for the promotion of religion, and consequently of morals and good order in society.

NO. 62,

GENESEE-STREET, UTICA.

Shearman & Thomson's CARPET and LEGHORN HAT WARE-HOUSE.

ALSO, every description of *Fancy & Staple DRY GOODS*, wholesale or retail.

Utica, May 1, 1827. 18

Clinton Female Seminary.

THE summer term of this Institution will commence the 24th of May next. The School is still under the direction of the Misses Royce and Miss L. Fish. Terms as usual. Music continues to be taught by Miss Eliza S. Mitchell, of New-York. Tuition, with the use of the Piano, exclusive of other branches, $12 per quarter. A course of Botanical Lectures is expected the ensuing Summer. 19w6

Clinton, Oneida co. April 21, 1827.

Utica Female Seminary.

THE third quarter of the Female Seminary, under the care of Rev. Jason Allen, will commence on the 14th of May. Instruction will be given in all the branches usually taught in such institutions.

We the undersigned, being personally acquainted with Mr. & Mrs. Allen, do not hesitate to recommend their Boarding-School to public patronage. The success which has attended their efforts during the short period their Seminary has been open, is such as to warrant the expectation that they will receive considerable addition to the number of their Pupils, and become highly useful in their station. Parents and Guardians, who may see fit to commit Young Ladies to their care, as boarders in their family, or merely as attendants at their school, may we think rest assured that no attention will be wanting to promote their moral and intellectual improvement.

S. W. BRACE,
S. C. AIKIN,
J. F. SCHERMERHORN.

Utica, April 18, 1827. 17w3

Oneida Academy.

THE Public are informed, that this Institution will be opened for the reception of Students, on Wednesday the 2d day of May next. The farm of Mr. Joseph White, near the village of Whitesborough, has been purchased for this object, and the Rev. G. W. Gale and Mr. Pelatiah Rawson, both gentlemen of liberal education and approved character, are appointed teachers. For the information of those who are not acquainted with this location, it may be proper to remark, that few situations could be found more inviting or better adapted to the purposes of such a school. The farm consists of 116 acres of rich intervale, in sight of the Erie canal, close by a quiet and beautiful village, and within three and a half miles of Utica. It will be necessary for the present to make use of the farm-house for the purposes of the academy. The accommodations will not in all respects be such as are desirable, but will nevertheless be comfortable; and whenever the funds will warrant, suitable buildings will be erected.

The plan of connecting labour with study, may be regarded by some as chimerical; but it has been successfully adopted in Europe, and no reasonable doubt can be entertained, but that if judiciously managed, it may be in this country. Institutions of this kind will be springing up in this country; and if successful, they will deservedly secure the patronage of the best portion of community. The plan is so obviously calculated to benefit that class of young men who have been accustomed to active life, by opening to those who could not otherwise enjoy them, the sources of education, and by preserving their health as well as their moral and industrious habits, that little it is apprehended need be said in commendation of it.

All branches of education taught in the best academies in our country, will be taught here. Those who wish to avail themselves of these advantages, are informed that labour will be required of each student from three to four hours in a day, as a compensation for board, washing and room. Students will furnish their own beds, fuel and lights, and pay for their tuition, which will be $5 a quarter. No Student will be received under 15 years of age, nor for a less term than one year. Those who apply must furnish recommendations of their good moral character, respectable talents, and industrious habits.—One half of the year's tuition must be paid, the first year, in advance, or secured to the instructors. On account of the labour required, it will be necessary that those who expect to apply for admission should come on as early as possible.

ASAHEL SEWARD,
Sec'y of Board of Trustees.

Whitesboro', April 24, 1827. 17w6

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

Select English School.

THE Subscriber will open a SCHOOL in the room adjoining Mr. *Charles Bartlett's* school-room, on the first of May next. Those who wish for information concerning his ability to instruct, or his terms of tuition, are referred o Mr. Charles Bartlett.

NEWTON BARTLETT.

N. B.—Number of scholars not to exceed 25.

Utica, April 27, 1827. 16

Northern District of New-York, to wit:—BE IT REMEMBERED, That on the twenty-eighth day of April, in the fifty-first year of the independence of the United States of America, A. D. 1827, George S. Wilson, of the said district, hath deposited in this office the title of a book, the right whereof he claims as proprietor, in the words following, to wit:—

"Juvenile Psalmody, prepared for the use of Sunday schools, at the request of the Directors of the Western Sunday School Union. By Thomas Hastings, Author of a Dissertation on Musical Taste, one of the Editors of Musica Sacra, &c."

In conformity to the act of the Congress of the United States, entitled, "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also, to the act, entitled, "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States, for the Northern District of New-York.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

Many of our readers will doubtless be surprised to learn that "ELIZABETHA," the authoress of the following lines, and of numerous othpoetic productions which have appeared in our paper under the same signature, is "the child of misfortune," entirely deaf. From this circumstance, we have the more readily given place to the productions of her pen. A circumstance, too, which will render the following lines acceptable to the public, and peculiarly so to the object of them—Mrs. CLERC, the wife of one of the principal instructors of the asylum for the deaf and dumb, at Hartford, (Conn.) who is herself deprived of hearing and of speech.—*Vt. Watchman.*

ADDRESSED TO MRS. CLERC,
WHO IS DEAF AND DUMB.

The northern blast has ceas'd his roar,
And spring again resumes her reign,
The giddy snows are seen no more,
But verdure robes the hill and plain.

Mild morning wakes, and with her smiles
Invites us o'er the flow'ry fields,
Spring's beauties every sense beguiles,
And pleasing admiration yields.

O come, Eliza—haste with me,
And to the meadow's stream repair,
Where nature's wonders we may see,
"Above—below, in earth and air."

Behold the leaves—yon flow'ret gay,
No silk so soft, so wond'rous fine,
No artist dyes such beauteous hue,
Nor threads so curious can entwine.

On yonder hillock, see how gay,
The little lambkins sport and dance,
How sweetly pass their hours away,
Emblems of virtuous innocence.

And hark! in yonder woody grove,
The tuneful songsters raise their notes;
Their songs are harmony and love;
How sweetly in the air it floats.

Alas! dear friend, we list in vain,
Nor note, nor sound falls on our ear,
And oh, their sweet enchanting strain,
We never—*never* more shall hear.

But hush our sighs—we'll murmur not,
Since we a thousand charms can view;
And though to *hear*, be not our lot,
We'll *look*, and praise our Maker too.

ELIZABETHA.

Miscellaneous.

ANTIQUITIES OF HERCULANEUM AND POMPEII.

The following is an extract from one of Mr. Carter's Letters, dated Naples, June, 1826:—

The halls of Atlas and Antinous, in the Studii Publici, are filled with authentic busts of the philosophers, poets, orators, and other great men of Greece and Rome. Most of them were found in the ruins of Herculaneum, and are invaluable both as works of art, and as furnishing more probable likenesses of the distinguished originals, than can be obtained from any other source. An examination of this collection has had a strong tendency to strengthen my faith in antiquities. The disinterment of these treasures carries us back with absolute certainty to the commencement of the christian era; and this is of no small moment, considering what Gothic ages are to be waded through, in reaching that period. As the Greek artists were remarkable for their accuracy in the delineation of natural objects, they probably exhibited the same skill and fidelity in sketching the human face; and while surveying the busts of Homer, Anacreon, Herodotus, Thucydides, Lycurgus, Solon, Periander, Demosthenes, and a hundred others, I really began to think for the first time, that we have something like a correct idea of their countenances. There are several heads of Cicero, which date back almost to his own period. The bust of Aristides is reckoned one of the most admirable productions of Grecian skill. But a gallery is the dullest of all places to a reader; and a catalogue of statues is as uninteresting as a catalogue of books.

One suit of rooms are appropriated to antiquities disinterred from Herculaneum and Pompeii, consisting chiefly of household furniture, domestic utensils, and personal ornaments, presenting a vivid picture of ancient manners. Suppose the houses of New-York to be buried in a moment with all their contents; to lie embalmed for eighteen hundred years; and then to be opened with all the articles of furniture comparatively uninjured—and some idea may be formed of the nature of this museum. So perfectly is the image preserved, that the very bread is still seen with the baker's name upon it. The ten thousand little knick-knacks of kitchens, parlours, bed-chambers, dinner tables and toilets, are here displayed, in almost as entire and fresh a state, as if they had been used yesterday. Time seems to have paused as it regards the contents of this cabinet, and the lapse of nearly two thousand years to be annihilated. Combs, rings, jewelry, and female trinkets, without number, attract the attention of the visitant. But it is impossible to specify, without entering into the whole circle of domestic economy, and making out inventories of dwelling houses. The large articles are arranged in groups along the middle of the rooms, and the small ones are carefully preserved in glass cases lining the walls. Several custodes are always in waiting, and manifest a good deal of patience as well as courtesy in satisfying the curiosity of strangers. Had it been possible, however, the contents of the museum should have been left in the localities just as they were found, on opening the graves of the two cities.

I will merely remark, that the pride of knowledge as it regards the useful arts, is here as effectually humbled, as the vanity of genius and taste is in the gallery below. In the conveniences and comforts of domestic life—in lamps, stoves, and culinary utensils, the citizens of Herculaneum and Pompeii were far in advance of modern Italians, and scarcely inferior to any nation. All the articles were used in the construction of furniture, and the workmanship is decidedly more finished, than that of corresponding articles at the present day. The glass is as perfect as our own, and used for bottles and cups in the same manner. With respect to the luxuries of life, the refinements of the present age will not sustain a comparison with the past. One of the cabinets is filled with cameos, intaglios, seals, jewels, gems and personal ornaments of all descriptions, which surprise the spectator by the richness of the materials, and the exquisite beauty of the workmanship.

In one important respect, however, the world *has* improved since the commencement of the christian era. Some of the decorations, if such they may be called, found in the dwelling houses of the two buried cities, manifest a degree of licentiousness of morals and grossness of vice, to which modern society in the lowest depths of degradation, can probably furnish no parallel. There is reason to believe, that these depravations of mind and taste were not confined to particular classes of the community, or concealed from public view. The picture of the corruptions of the age, which is drawn in a passage of the Acts of the Apostles, is forcibly illustrated by the contents of one of the rooms in the Studii. Sodom and Gomorrah, when like Herculaneum and Pompeii they were deluged in fire and overwhelmed in ruin, could not have been sunk to greater depths of depravity, or have presented vice under more brutal and disgusting forms.

From the London Evangelical Magazine.

UTILITY OF THE BIBLE AMONG SEAMEN.

As I was walking along the town some days since, I met some sailors, who when they saw me coming, said, "That's he! that's he!" But instead of meeting me on the pavement, they stepped into the road, took off their hats, made very low bows, and said, "God bless you, sir! God bless you, sir!" At first, I thought that seeing me in black, they were disposed to make me the object of a little pleasantry, and was passing on; but being struck with the seriousness of their countenances, and the propriety of their deportment, and recollecting the face of one or two of them at my place of worship, whose attention and tears remarkably attracted my notice at the time, I stopped and said, "Well, my lads, do you know me?" "Yes, sir," said one, "and love you too." "Love me! for what?" "Because you love my Master." "Your master! who is he? king George?" "Yes, sir, and a very good one too; but king Jesus, I mean." "I am very happy you consider *him* your Master; but how did you know me?" "Because several of us heard you yesterday three times, and I never had such a day since I was born. About two years ago, I was as wicked a fellow as any in the ship, but when we put into ———, I went to see an aunt of mine, who talked to me about my being such a great sinner; told me what would be the consequence if I continued so, and gave me a bible, which I promised to read. When I went on board, I read it, and soon began to feel I was a vile and a lost sinner. I then read it to some of my shipmates, and you cannot think what views we had of our lost state, and of salvation by Jesus Christ, and that without any of man's instruction.

"When we came into port, having been out near two years, we asked to spend our Sunday on shore, and the captain gave us leave. We came to hear you three times, and you cannot think how I wondered that you should know all that I had felt, and sometimes I wonder how I should have felt all you said. You was describing how a renewed soul pants after holiness. Oh! how sweet that was to me! (smiling and weeping.) I am sure I do as sincerely long to be holy, as I do to be happy. Do you not think it must be the Spirit of God that made me feel thus?" I replied, "I hope so, especially if your conduct corresponds with this profession." One of them answered, "The Lord knows we have nothing to boast of; but blessed be God, I believe neither our officers, nor shipmates have any thing to accuse us of. They would not send us on shore of errands for them, if they did not know we were honest and sober." "I am very much pleased with your conversation. What ship do ye belong to?" "The —— frigate, captain ——." "Are there any more on board, of the same opinion with yourselves?" "Yes, sir; there are several of us, who, when opportunity offers, meet for reading and prayer; and we hope there are six of us truly born again, who were all vile sinners two years ago, but have been taught to love God by reading the bible." What an encouragement this, to give away bibles and good books!

A SABBATH ON THE WATERS.

At the Red river missionary station, (not very remote from the Lake of the Woods), which is occupied by the Church Missionary Society, a terrible flood was experienced in the month of May last, in consequence of heavy rains and the melting of a great body of snow, by which the principal settlements were buried several feet under water, most of the houses carried off, and the inhabitants obliged to flee to the highest eminences at a distance. In the midst of the calamity, the following circumstance occurred, as related by a friend to one of the missionaries:—

"Last Sunday, when the water was increasing in an alarming manner, and the people fleeing in all directions to the high grounds, a party came in canoes across the plain from the river to this hill. When about midway, they thought they heard singing. They paddled to the place from whence the sound proceeded, and found on a stage, not 18 inches from the water, a company of half-bred young women singing Watts' Hymns. The party went on without disturbing them, almost enraptured with the sweet and melodious voices of these lately ignorant natives floating over the waters, seemingly determined not to transgress the commandment of God in regard to the Sabbath, until driven to it by imperious necessity."—*N. Y. Obs.*

THE JEWS.

In a late German publication, is the following notice concerning this remarkable people:—

We find the Jewish nation scattered over all parts of the world. No where do they form an independent people, and in no country, indeed, have they a fixed residence, if we except some villages in Russia and Arabia, where they live in distinct communities.

The number of the Jews is not decreased much since the time of David and Solomon. Their population was then about four millions. At the present day they amount to about three million two hundred thousand souls, who are distributed in the following manner:—

In Bavaria,	53,402
Saxony,	1,300
Hanover,	6,000
Wurtemberg,	9,068
Baden,	16,930
Electorate of Hesse,	5,170
Grand Duchy of Hesse,	14,932
Rest of the allied German states,	18,248
Frankfort on the Maine,	5,200
Lubec,	400
Hamburg,	8,000
Austrian States,	453,545
Prussia,	134,980
Russia,	426,908
Poland,	232,000
Great Britain,	12,000
Low Countries,	30,000
France,	60,000
Sweden,	450
Denmark,	6,000
Switzerland,	1,970
Italy,	36,900
Ionian Islands,	7,000
Cracow,	7,000
Turkey,	321,000
Asia,	138,000
Africa, (of which 300,000 in the empire of Morocco),	504,000
America,	5,700
West Indies,	50

There are no longer any Jews in Spain or Portugal. There never have been any in Norway. Sweden did not admit them till lately. In the Austrian states, they enjoy some rights. In England, though they participate in all the rights of dissenters, thay have never prospered. In Russia, they are tolerated, but under strict surveillance. In the states of the German confederacy, in France, in the Netherlands, and in Prussia, the Jews enjoy all the rights of citizens, without however being eligible to places of public trust.

HISTORICAL SCRAPS.

In the year 1560, the Queen of England was presented with a pair of knit silk stockings for a new year's gift, by her silk-woman, and from that time, Elizabeth entirely left off the wearing of cloth hose; for you shall understand, says the historian, that King Henry VIII. did wear only cloth hose, or cloth cut out of ell broad taffety.

In the year 1554, the use of coaches was introduced by a Dutchman, named William Boonen, who became the Queen's coachman.

Shortly before that period, the knowledge and wear of lawns and cambrics was introduced by the Dutch merchants, who retailed those articles, in ells, yards, &c. "for there was not then one shopkeeper among forty, who durst buy a whole piece."

Harrison, in his "Description of Britain," first printed in 1577, speaking of the forest, remarks "that an infinite deal of wood hath been destroyed within these few years," and "I dare affirm, that if woods go so fast into decay, in the next 100 years of grace, as they have done, or are likely to do in this, it is to be feared that *sea coal* will be good merchandise, even in the very city of London." In 1715, 200 sail were employed in bringing coal to the metropolis.

In the year 1645, the use of coffee was introduced into London, by a Turkey merchant, who brought home with him, as servant, a Ragusan Greek, by whom the manner of roasting and making coffee was first made known.

The *printing of calicoes* was first practised in London, in 1676; and nearly at the same time, the *weaver's loom* was introduced into the metropolis from Holland; and it was called the Dutch loom-engine.

The year 1694 became a most memorable one in the commercial annals of the metropolis, by the institution of the Bank of England, which was incorporated by charter on the 26th of July; and the effects of which on the trade, prosperity, revenues, and government of Great Britain, are perhaps incalculable.

"WHOSE END IS TO BE BURNED."

Trotter relates ten cases of a combustion of the human body from the use of ardent spirits, all which are attended by proofs sufficient to authenticate any possible event. One of the cases is stated in the following language:—

"It is the case of a woman eighty years of age, exceedingly meagre, who had drank nothing but ardent spirits for several years. She was sitting in her elbow chair, while her waiting maid went out of the room for a few moments. On her return, seeing her mistress on fire, she immediately gave an alarm, and some people coming to her assistance, one of them endeavoured to extinguish the flames with his hands, *but they adhered to them, as if they had been dipped in brandy or oil on fire.* Water was brought and thrown on the lady in abundance, yet the fire appeared more violent, and was not extinguished, till the whole body had been consumed. The lady was in the same place in which she sat every day; there was no extraordinary fire, and she had not fallen."

ANECDOTES.

When Luther was censured for his bold manner of expressing himself, he replied—"Almost all condemn my tartness of expression; but I am of opinion, that God will have the deceits of men thus powerfully exposed; for I plainly perceive, that those things that are softly dealt with in our corrupt age, give people but light concern, and are presently forgotten. If I have exceeded the bounds of moderation, the monstrous turpitude of the times has transported me. Nor do I transcend the example of Christ, who, having to do with people of like manner, called them sharply by their own proper names, such as, "an adulterous and perverse generation, a brood of vipers, hypocrites, children of the devil, who could not escape the damnation of hell!"

It is said the Earl of Rochester once riding in disguise, fell in company with a young preacher of the church of England. In the conversation the Earl asked him what benefit he and his brethren were to the kingdom. "Why," said he, "scarcely any at all." Said the Earl, "What is the cause of your being so useless?" The minister replied, "On account of the influence of great men of wicked lives. There is, for instance, the Earl of Rochester, who is one of the most abandoned characters in the kingdom."

As they both staid at one place that night, the Earl, dressed in his usual habit, sent the next morning to see him. As he entered his palace, he knew him. "Well," said the Earl, "what do you think of the Earl of Rochester to-day?" "Sir," said he, "I wish I had occasion to alter my opinion of him."

Faith and works are as necessary to our spiritual life, as Christians, as soul and body are to our natural life, as men.

Draper's & Tailor's Notice.

TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

83 Genesee Street.

Utica, June 23. 79tf

NEW GOODS.
No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Dry Goods & Groceries.

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries

Cash and the highest prices paid for Pot and Pearl Ashes. May 24, 1826.

A New and Sovereign CURE for the

SALT RHEUM.
(*WARRANTED.*)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m8

FOR SALE,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families; having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

Surveyor-General's Office, State of New-York, Albany, March 9, 1827.

NOTICE is hereby given, that on Thursday the 10th day of May next, at ten o'clock in the forenoon, at this office, will commence the sale by auction of the following lands, to wit:—Lot No. 10, which in the New-Stockbridge purchase of 1823, was reserved for George Smart, containing fifty acres: Lot No. 24, in Peleg Gifford's survey, in New-Stockbridge, reported in 1825, containing eighty-four and a half acres; and lot No. 35, called the 'mill lot' in the southwest part of New-Stockbridge. Also, lot No 43, in the second allotment of New-Petersburgh, and about two hundred acres of land lately purchased by the state from the Oneida Indians, adjoining the north bounds of New-Stockbridge, where it crosses the Oneida creek.

The conditions of sale will be, that the one-fourth part of the consideration monies be paid within forty-eight hours, and the remainder by six equal annual instalments, with interest at the rate of six per cent per annum.

SIMEON DE WITT, *Surveyor Gen'l.*

HAZEN'S
Patent Window Blinds.

B. S. LYMAN, at No. 34, Genesee-street, has just received a large quantity of the above INSIDE BLINDS, to sell for the Patentee, at reduced prices. Those who may wish to furnish themselves with a neat, cheap and durable article for their windows, will please call and examine them, and they will be satisfied of their superiority over any article of the kind.

Utica, April 17, 1827. 16w6

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1826. 3tf

SWAIM'S PANACEA,
FOR THE CURE OF
Scrofula or King's Evil, Syphilitic, Mercurial and Cutaneous Diseases, Rheumatism, White Swellings, Ulcers, Diseases of the Liver, and General Debility.

IN all complicated cases of Scrofula and Syphilis this is the only remedy upon which a single hope of recovery can be reasonably founded; and there has been no instance of its failure when properly used. It imparts vigour to the whole system, while the cure is going on—*an operation so long looked for in vain in the medical world.* In many instances, where the horrible ravages of ulceration had laid bare ligament and bone, and where to all appearance no human means but amputation could have saved life, in cases as extreme even as here described, have patients been snatched from the grave and restored to good health, and the devouring disease completely eradicated. The discovery of a remedy like this now offered for sale, has been a desideratum from time immemorial. The great demand and wonderful success of this medicine have induced various persons to try to imitate it. The imitations and adulterations have in many instances protracted the sufferings of patients, when the genuine medicine would have proved instantly efficacious. Understanding that there is a mixture offered for sale in this section of country, purporting to be similar to the preparation now offered, and from the repeated solicitations of friends, the proprietor has been induced to appoint the subscribers agents for the western section of the state of New-York, of whom the afflicted can at all times obtain his genuine Panacea. It is impossible, within the limits of a newspaper, to give even a glance at the numerous instances where this remedy has proved beneficial; and we would refer all those who wish to examine cases illustrating its success to a work published in Philadelphia, (now in possession of the agents), containing the recommendations of many of the most distinguished Physicians in the United States, and from many friends to suffering humanity throughout the world. For sale at the Druggist Store of

WARNER & HARVEY.

Who are now receiving a large and excellen assortment of

Drugs & Medicine,
Dye Woods & Dye Stuffs,
Paints & Oils,

comprising as good an assortment as can be found in any section of this state; which they will dispose of at the lowest possible prices for *Cash.*

Utica, August 12, 1826. 11tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

NOTICE is hereby given, to the owner or owners of the following Lots, together with the buildings thereon, viz: The one occupied by Jabez Miller, and the one occupied by Dennis Neilis, both situate on the southerly side of Broad street, between Franklin and John streets, that the payment of five dollars, at which sum John R. Bleecker was assessed, for altering the pavement at the month of Broad street, for the purpose of conveying the water from Franklin street, across said Broad street to Genesee street, is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of the said John R. Bleecker to the above described premises, will be sold at public auction, on the 9th day of May next, at the house of Gurdon Burchard, in said village, at ten o'clock, A. M. of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with interest thereon, and the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated November 7, 1826. 45

NOTICE is hereby given, to the owner or owners of the lot No. 119, together with the buildings thereon, situate on the northerly side of Broad-street, in the village of Utica, at present occupied by the Rev. Mr. Johnson, that the payment of seventy dollars, at which said lot is assessed, for pitching and paving said Broad-street, is required by the trustees of the village of Utica, to be made to the treasurer of said village; and in default of said payment, said lot will be sold at public auction, on the 21st day of June next, at the house of Gurdon Burchard, in said village, at ten o'clock in the forenoon of that day, for the lowest term of time that any person shall offer to take the same, in consideration of advancing the sum assessed on the same, with the interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Dated December 19, 1826.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.